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The Annual Proceedings in connection with the closing of the Session will take place at the COLLEGE on THURSDAY and FRIDAY, JUNE 16 and 17.

The Annual Meeting of Trustees will be held at 11.30 a.m. on FRIDAY, JUNE 17.

A Soirée will be held on THURSDAY EVENING, JUNE 16, at 8.30 o'clock, and a Short Address will be delivered by the Rev. W. E. ADDIS, M.A., at 9.45 o'clock.

A Valedictory Religious Service will be held in the COLLEGE CHAPEL at 8 o'clock p.m., on FRIDAY, JUNE 17. The Farewell on behalf of the College will be given by the Principal, and the welcome into the Ministry by the Rev. E. I. FRIPP, B.A.

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It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, June 5.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESLEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. W. H. DRUMMOND, B.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. J. A. PEARSON; 6.30, Mr. J. KINSMAN.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow.
 Harlesden, Willesden High School, Craven Park, 7, Mr. A. STEPHEN NOEL.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Rev. W. H. DRUMMOND, B.A.; 7, Rev. G. CARTER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. G. CRITCHLEY, B.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, P.S.M. and 6.30, Mr. STANLEY P. PENWARDEN.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

THE chief event of this week has been the proclamation of the Union of South Africa, which took place on Tuesday, the eighth anniversary of the Peace of Vereeniging. Seldom, if ever, has a new nation risen so rapidly out of the ashes of war. Those who look below the surface will see in it a vindication of the place of moral imagination in politics. No one pretends that all difficulties are at an end or that the union of hearts is complete. The new country must shape its own destiny and solve its own problems. It will be impossible for long to temporise over the rights and liberties of the coloured population. But there is good hope that on the foundations which have been laid the new Dominion will raise the fabric of a just and progressive state.

THE first act of the South African Government has been an act of clemency, as politic as it is merciful, to the imprisoned chief Dinizulu. It has been decided to annul the remainder of the four years' imprisonment to which he was sentenced in March, 1909; his pension is to be restored to him, and he is to enjoy reasonable liberty, subject to good behaviour. The story of Miss Colenso's heroic championship of the cause of the Zulu chief will be fresh in the public mind, and has aroused special interest among our own readers. Her untiring efforts to create an effective public opinion have made it possible for the Botha Cabinet to act strongly and justly in the

matter, in circumstances which give to the act a touch of magnanimity.

A DEEP and painful sensation has been caused by the publication of the correspondence, which we print elsewhere, dealing with the reported horrible exploitation of the natives in connection with Peruvian rubber. In face of commercial competition and the demand for cheap labour, there has been, we fear, some decline in sensitiveness to the rights of the vast native populations which lie off the main tracks of civilisation. We need not only to punish acts of cruelty and injustice after they have taken place, but to guard carefully against the possibility of their occurrence, for which the hustling methods of trade in the hands of unscrupulous agents are largely responsible

WE believe that the public generally will welcome the prospect of a settlement by consent of the question of Women's Suffrage. The proposed "Bill to extend the Parliamentary Franchise to Women Occupiers," the text of which has just been issued, is the result of the deliberations of a Conciliation Committee, composed of men of all parties. The restricted franchise proposed will not satisfy all demands, but it proceeds on the perfectly consistent and logical lines of extending the Parliamentary vote to women on practically the same terms as the municipal franchise. It is stated that, if the Bill is carried, the result will be to create about a million new electors in the United Kingdom.

At a time when we are disposed to be peacemakers it is interesting to receive proposals for an educational concordat. It has been a matter of common knowledge

that an Educational Settlement Committee representative of most varieties of educational opinion has been engaged for some time, under the guidance of Professor M. E. Sadler, in an attempt to find a solution of the problem. The proposals concede the justice of the demand for schools under public control within reach of every child, while they provide for the maintenance of denominational schools except in the single school areas, where there is a proved demand, and for religious teaching as an integral part of school life. We must reserve comment and criticism for another occasion. The obvious difficulty lies not in the unreasonableness of the proposals themselves, but in the attitude of the uncompromising extremists on both sides whose educational policy may be summed, up in the brief formula, All or Nothing.

THE Scottish Assemblies have been in session at Edinburgh during the past week. The prospects of union between the two great branches of Presbyterianism were the subject of much discussion. In the Assembly of the Established Church Dr. Norman Macleod emphasised the waste of money, strength, and effort due to their rivalries, while tens of thousands in the large cities were "estranged from the habits and decencies of Christian life." On the whole the tone was more hopeful than in the Assembly of the United Free Church, where the memory of former struggles is keen and "State-established" and "State-endowed" are still words of evil omen to conjure with.

It is with feelings of amazement that we learn that the sum of £2,000 granted yearly by the Manchester City Council for the purchase of new pictures for the Art

Gallery has been withdrawn. The explanation, apparently, is a fit of economy on the part of a group of councillors who secured a majority vote. That it represents the sentiment of Manchester, the home of our most enlightened modern University, of the Whitworth Gallery and the Rylands' Library, we do not for a moment believe. But it is an action of evil omen in the example it sets to the smaller municipalities, already too prone to regard libraries and art galleries as useless luxuries, and to be niggardly in their care for the things which ennoble civic life.

* * *

THERE was a remarkable illustration last Tuesday of the power of social idealism to draw men and churches of divergent views to a common centre, when a conference of representatives of Social Service Unions was held at the Woodbrooke Settlement, near Birmingham. All the organised Social Service Unions, including the Roman Catholic, were represented; and the Bishop of Birmingham, who presided, emphasised the great value of co-operation among people who approached social questions from different points of view. An interesting result of the conference is the appointment of a committee to consider the possibility of holding an inter-denominational summer school in 1911.

* * *

THE preferment of the Rev. W. E. Addis to the living of All Saints with Holy Trinity, Knightsbridge, has given great pleasure to his numerous friends. In this important London pulpit he will have a fine sphere of influence, while his reputation as a scholar will add distinction to the body of London clergy with whom he will be associated.

* * *

FOR several years Mr. Addis has occupied the chair of Hebrew and Old Testament Literature in Manchester College, Oxford. A keen and enthusiastic teacher, with a gift for stimulating and gracious friendship, he has exercised a profound influence upon many generations of students, while his religious earnestness has been an invaluable contribution to the tone of the College. The fact that his position was unaffected, when he surrendered Unitarian proclivities for full fellowship with the Church of England, has been recognised widely as evidence of the most convincing kind that Manchester College means what it says, when it offers complete freedom from doctrinal obligations to its teachers. In his own teaching Mr. Addis has honoured this principle, and he will carry with him into his new sphere of work the gratitude and goodwill of the College, which his scholarship and name have helped to advance in public esteem.

"LIBERAL" OPINIONS.

THE term "liberal" has about it such a pleasant emotional savour of tolerance, sympathy, and general broadmindedness that a great many people are anxious to annex it to their own opinions. It is almost like a certificate of respectability. Narrowness is a vice which we detect in others, but never own in ourselves, and it requires some courage to trumpet our bigotries at the street corner, at least under such a sinister name. "Liberal" is also an adjective which lends itself admirably to the comparative mood, and we find it easiest to describe the privileges of our own freedom by deprecating reference to the bondage of other people. Thus we make it our proud boast that our opinions are more liberal than those of any other person or party of our acquaintance, and we expect the world to accept our noble pretensions with fitting humbleness. But the world, with the cruel candour which is one of its most disconcerting characteristics, only mutters some familiar truisms about conceit and self-advertisement, and goes unheeding on its way, leaving us to the pitiful discovery that it is possible to use the sublimest words of human speech as dead counters in a party-game.

We believe that there is danger both to the integrity of our own life, and to the religious movement we are anxious to serve, in this tendency to wrest the term "liberal" to our own particular use. It is so easy to affix it as a label to our own doctrines, and then to judge the degree of liberalism possessed by our neighbours, not by a deep community of spirit and aim, but by their conformity to what we ourselves believe. The political analogy is ready to our hand. Certain measures are described as "liberal," though they may be promoted by bitter partizans, and just in the same way Liberal Christianity may be reduced to a common body of doctrine capable of being held by very illiberal minds.

An analogous misuse of the term, perhaps it is only a logical inference from the same tendency, is the attempt to appropriate the word to a certain type of opinion, which is supposed to become more "liberal" in proportion to the sharpness of its divergence from traditional or orthodox standards. Thus Unitarianism is held by its supporters to be "liberal" in a sense in which Trinitarianism is not. A vague and impalpable theology has the reputation of being more "liberal" than one of daring affirmations or clear logical precision. What Dr. SANDAY has called recently a "reduced Christianity" is "liberal," and presumably ought to appeal strongly to all liberal minds, just because it has so little to say upon the age-long problems of Christology. It cannot, we fear, be denied

that the term in current religious language has already contracted some of these negative associations, and in becoming the badge of a party is in real danger of losing its deep emotional and imaginative value for religion.

But it is precisely on account of these emotional and imaginative values that men turn to it so eagerly, and are even anxious to make their little corners in liberty; and there is yet time to vindicate its title to nobler uses. We may attempt to do so in this article by a few imperfect suggestions along two lines of thought. When we speak of Liberal Christianity, we do so in order to indicate an emotional or intellectual attitude which can be distinguished from something else, described more accurately by another word. It is an attitude which refuses to accept the theories or decisions of the past as the necessary limits to its own thinking. It sees in Christianity a vast and mysterious field of human experience in the things of the Spirit, and it accepts the challenge to interpret its meaning and to unify this interpretation with the knowledge which flows in continually upon the mind from other sources. But it demands, as the condition of doing this successfully, not only vital sympathy with the past, but also freedom from the dead hand which would impose obsolete ways of thinking upon the living mind, and erect the thought of one age, with all its necessary imperfection, into an infallible statement of absolute truth. This, we believe, is the deep line of cleavage. One type of Christian teaching says, Here are the Christian facts and here is the equally valid explanation of their meaning, and you must fit the two together in a prescribed harmony. Liberal Christianity, on the other hand, claims its right to test the interpretation, and, accepting frankly the fallibility of the human mind, regards all doctrine, however carefully framed, simply as the best we can think at the time. It is accordingly not disturbed by differences of opinion, for its sympathies are rooted in the deeper levels of experience where men of conflicting temperament are at one in a common loyalty and love. Nor does it presume to select one type of thought as specially worthy of the name "liberal," for, as we said last week, it recognises many converging influences—Rationalist, Evangelical, and Catholic; and all of them are, in their own way, the legitimate fruit of the attempt of the free soul to interpret its own fragment of Christian experience.

But the term "free soul" introduces us at once to the other line of thought. "Liberal" implies not only the absence of outward compulsion and the permeation of the surrounding atmosphere with the principles and aims of the free-born; it is above everything an interior quality, inherent in personality. It is

not, in the last resort, the opinions which a man holds that make him "liberal," but the spirit in which he holds them, his tolerance and sympathy and broad-mindedness, his freedom from the inner compulsion of slavish fears and enervating prejudice and lonely pride. This is the high use of the word to which the New Testament continually recalls us. It is there always associated with some of the most intimate experiences of religion. We become free, not by the struggles of our own will, but by quiet submission to the control of the indwelling Spirit of God; and thus the thought of liberty is simply one aspect of our divine sonship, and all that we admire in "liberal" men is the reflection in them of the deep understanding of Divine Sympathy and the unweariedness of Heavenly Love. There is, it is true, a spurious form of religious liberalism, which it is hard to distinguish from indifference; but Liberal Christianity, whenever it is worthy of the name, is rooted in this deep realisation of the love of God and this kindling sympathy with the universal purposes of His Will—an experience of the soul's liberation in which pride of opinion, and limited and isolating claims on our own behalf, lose their enticement and cease to be.

LIFE, RELIGION & AFFAIRS.

THE QUEST OF THE HISTORICAL JESUS.

Two distinct discussions now hold the field of Christological controversy. One is purely historical, and concerns itself with the question what manner of man was Jesus, and what was his real attitude towards the religion of his race. The second discussion proceeds on the assumption that we know the historical facts with some clearness, and asks what doctrine of Christ will best interpret these facts for us. The one discussion approaches Jesus from the point of view of historical science, the other discussion endeavours to see him *sub specie aeternitatis*, from God's point of view. The one moves from human to divine, the other from divine to human; one passes from below upward, the other from above downward. In other words, one is a quest of the historical Jesus, the other is a quest of an adequate Christology.

It is plain that these discussions, however distinct, cannot be altogether separated. History will modify Christology even more than Christology will modify history, for the relation is one of fact to theory, and, again, of theory to fact. Not until these have acted and reacted on each other are we in a position to produce either a life of Jesus or a new Christology. Investigation of the facts will prove our primary concern. What we need most of all at present is a volume which will give us a broad historical survey of the Life-of-Jesus literature for the past century. This will

show how theory selects its own facts, and how facts constrain their own theory. The nearest approach to what we need is Albert Schweitzer's "Quest of the Historical Jesus," which provides us with a critical study of the progress of this quest from "Reimarus to Wrede," and which is now issued in an English translation with a preface by Prof. Burkitt.*

The least one can honestly say of Schweitzer's book is that it is a brilliant performance which ought to be read by every serious theological student. There is much to criticise in it, but there is no other treatise in English which deals with such daring and masterly ease with the whole vast Life-of-Jesus literature. Our attention is sustained with ever increasing interest from beginning to end. Few students will put it down without a grateful feeling that they have been helped and stimulated to a more vivid understanding of the gospels and their central personality. Like all great books, moulded by a dominant idea, this work exhibits the defects as well as the merits of one-sidedness. Schweitzer, even more than Johannes Weiss, is the champion of a thorough-going recognition of the eschatological and apocalyptic elements in the mind of Jesus. He tries to show bibliographically how all other theories have worked themselves into a blind alley, and how the apocalyptic theory is the only working theory. He will have nothing to do with the pseudo-critics who falsify the gospel narrative and smooth away the visionary nature of our Lord's consciousness. For Schweitzer Jesus is a perfectly definite and concrete historical person. He has no patience with the fantasists who question whether such a man really lived at all. But though Jesus is as historic a being as George Fox or Blake, or Swedenborg, or Savonarola, he is also to our twentieth century insularity an enigma and a bewilderment. It demands an effort in imagination, an effort of which few men are capable, to think again the thoughts of Jesus after him, and to penetrate sympathetically into the very innerness of that unique consciousness which declares itself in so strange a manner. Jesus is no longer the man of "sweet reasonableness" which Liberal Protestantism so complacently admired as the lovely reflection of itself. Neither is he the God set forth in the orthodox dogma, but that "strange man on the Cross" who cannot properly be placed in the context of our modern world. This does not mean that he has no significance for our age or that he will cease to exercise a controlling and vivifying influence over it. When we have better understood the Apocalyptic Jesus, he will enter yet more deeply into our private and social life. In the meantime there is a sense in which he must appear as a figure foreign to our age and alien to our ideas. It is only by first of all recognising how remote he is from our life that we can admit him again as a supremely sacred power into our hearts. He belongs to Palestine and to the Jews, and belongs to them in a very peculiar and special way. He belongs to them not as an ordinary man, not as an original teacher, or a sublime prophet, but as an extraordinary

man, so extraordinary, indeed, that some of his nearest looked upon him as "beside himself." He was a being who was, judged by our normal standards, incalculable and sudden, immeasurable and strange, an ecstatic who really believed that he was the predestined Messiah of his race. He possessed that super-normal faculty of divine vision, that unaccountable genius, that swift-flashing of piercing imagination which marked on a lower level apocalyptic mystics of the type of Savonarola and others already named. He had a certain power of penetration through the seen to the unseen which made spiritual impressions more vivid and real than the contact of hard matter on the physical sense. Such personalities always appear peculiar to their contemporaries, and still more peculiar to subsequent generations. He had moments of exaltation and enthusiasm which set him in a supernatural light. He was a visionary, that is to say, he visualised, objectified, made outward and saw almost as an actual fulfilment the inspired dream of his inner life. The hope of the future, the kingdom that cometh, stood before him almost as a realised achievement. He fore-shortened and thereby distorted the far-off issues of anticipated time. He believed the Kingdom of God to be at hand, that John the Baptist might be taken as Elijah its forerunner, and that he, Jesus, was no other than the Messiah himself. We cannot take this Apocalyptic Jesus with his *bizarre* Messianic consciousness out of his age and country and suddenly transplant him into ours. He can only be understood in the frame of a very special period of history, and a distinct set of national circumstances; as placed in the tide of a peculiar literary tradition that includes many apocalyptic books and mystical treatises; as belonging to a climate and atmosphere saturated with Messianic hopes and ideas. Jesus had been set on fire by the prophet of the desert, and had himself intensified the fury of the conflagration. He looked to the coming end of the age and to the spiritual transfiguration of the earth. For him "the hammer of the world's clock had risen to strike the last hour." At first he thought this world-transformation would take place without the necessity of his having to die. Only later did he see how events lingered and the kingdom tarried, and so came to believe that he must die to hasten the catastrophe, and that after his resurrection he would return in glory as the Son of Man.

All this is worked out with astonishing skill and erudition, but with a rigour and dogmatism in detail which sober criticism will know how to discount. But Schweitzer establishes beyond doubt his main point that, "as a water plant is beautiful so long as it is growing in the water; but once torn from its roots withers and becomes unrecognisable, so it is with the historical Jesus when he is wrenched loose from the soil of eschatology." His outlook on life, death, and the future are not ours, and can never again become ours until we have learned to distinguish between the inner substance of his theocratic dream and the grotesque form of its expression. What we now know is that the Jesus of current superficial rationalism

* London: Adam and Charles Black. 10s. 6d. net.

never lived. He who really lived had something about him that was far from being sweetly reasonable, something of over-awing grandeur like a towering Alpine peak that terrifies even while it attracts, something that makes us shrink in fear as well as cleave with love. It is only with a great and steady effort that we can bear to look again into those strange luminous eyes that compelled his disciples with a glance. We see him henceforth as one who, "in the knowledge that he is the coming Son of Man, lays hold of the wheel of the world to set it moving on that last revolution which is to bring all ordinary history to a close. It refuses to turn, and he throws himself upon it. Then it does turn; and crushes him. Instead of bringing in the eschatological conditions he has destroyed them. The wheel rolls onward, and the mangled body of the one immeasurably great man, who was strong enough to think of himself as the spiritual ruler of mankind, and to bend history to his purpose, is hanging upon it still. That is his victory and his reign."

THE DAWN OF A TO-MORROW.

MRS. HODGSON BURNETT has entered with enthusiasm into the new dramatic movement, which is distinctly touched with the spirit of religion; and her play, "The Dawn of a To-Morrow," now running at the Garrick Theatre, is frankly concerned with the immediate effects wrought by faith in prayer. It attempts to preach a gospel not dissimilar from that expounded by the fervent revivalist; indeed, "Glad," the heroine, in her passionate desire to prove that the method of "arstin'" for everything we want really "works," reminds one very often of a person who has "got salvation." There is something very reminiscent also of certain popular stories of an evangelical type in the conduct of the doctor who presents the millionaire with a Bible when his case has been pronounced hopeless by the nerve specialists. But the play fails to convince us, in spite of the New Thought jargon which is intended to give attractiveness to a very old doctrine, by reason of its ineffectiveness as a psychological study.

Nothing but supreme art and deep insight into the motives and passions which sway human beings, and from which some sense of a power not ourselves that makes for righteousness is never wholly divorced, can make the religious note ring true on the stage. And Mrs. Hodgson Burnett has valiantly failed where few have, as yet, even partially succeeded. Her plot is hackneyed, her characters are more or less the stock-characters of melodrama, and the long arm of coincidence is resorted to with a frequency which hardens the heart of an experienced playgoer. In addition to this the teaching—entirely wholesome and heartening though it may be—is based on a fallacy which has been the cause of many a soul's tragedy, namely, the belief that prayer will always be answered immediately if it is only fervent enough, irrespective of the laws of cause and effect, and that interplay of social and psychic forces which makes up

the drama of evolution. There is something pathetic in the faith of "Glad," the child of the slums (delightfully played by Miss Gertrude Elliott), which quite detracts from the satisfaction caused by the assurance of a happy issue out of all her troubles. One tremblingly apprehends that one day, after "arstin' and arstin'" with fervour, *she will not receive*; that a child will die for whose recovery she has earnestly petitioned the Almighty; that she may fail, for all her faith, to prevent a great evil from being done by some man as cynical and vicious as young Oliver Holt; that possibly even the reclaimed "Dandy" himself, in spite of her love and care, will commit some crime under the influence of a wild uprush of primitive savagery. And what then? Is that faith in God which is founded entirely upon a belief in immediate answer to prayer likely to stand against the overwhelming tide of disillusionment and despair which sweeps over such a soul when its one support breaks down? Mrs. Hodgson Burnett has voiced the universal craving of the human heart for some solid ground of undying hope which makes every one of us long, like "Glad," "to be took care of now," and saved from the slow agony of reaping where others, perchance, have sown some fatal seed of evil. But there are depths of human experience which she has not plumbed, and abysses of doubt into which she has not ventured to peer. Olive Schreiner, in "The Story of an African Farm," comes nearer to the facts of life in her profoundly moving description of the boy Waldo's sacrifice to the God he dimly apprehends on the little altar raised in the sand of the karroo, when he prays, like another Elijah, for the fire to come down and consume his pitiful offering. But no Voice answers him, and the fire does not come down, and Waldo realises in bitter anguish of soul that his faith is unavailing. It is with the blank unbelief born of such experiences that religion must finally deal, but no such easy specific as "Glad's" can ever meet the need of those who realise that certain laws, once put in motion, cannot be diverted from the fulfilment of their purpose even by the prayers of distraught and loving souls.

The scene in Apple-Blossom Court is realistic and humorous, and the irrepressible "Glad," with her joyous nature which no hardship can quench, her blithe common-sense rendered more piquante by a touch of the *gamin*, and her touching belief in the new faith "which is cheerfuller than religion because there's no hell-fire in it," is a very engaging person. A girl with so much individuality, enthusiasm, sympathy, and winsomeness would be an influence for good anywhere, and it is scarcely wonderful that she manages to give even the millionaire who is at the point of committing suicide "something else to think of."

But the play, when all is said and done, does little more than underline the tendency of modern dramatists to voice the religious aspirations of a strangely unsettled age, without contributing much help towards the solution of problems which concern equally the slums and the West End.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

IS IMMANENCE THE RIGHT WORD?

LIKE many of my brother ministers, I have taken an active part in the formation and work of the Progressive, now the Liberal Christian, League. It is out of devotion to the great hopes, which many of us have cherished in connection with the League that I should like to make a renewed attempt to get certain things straight which, at present, confuse its effect in the world of religious thought. Recent events show that the New Theology teaching has failed to disarm the suspicions of those lovers of "orthodoxy," who see in Mr. Campbell's Monism, or Immanence ideas, a danger to certain spiritual and practical interests. And, in another direction, it is plain that Mr. Campbell has not won over the Unitarians to his special interpretations of the Christian faith.

It is just because the League is a bigger and a better thing than any philosophy, that, in loyalty to the great aims of our beloved leader, we should like to see the teaching with which it is associated put upon a clearer and stronger basis.

As is well known, Mr. Campbell chooses the idea of Immanence as the characteristic and inspiring root-conception of the New Theology. The enemy is the exaggerated stress upon the Transcendence of God, attributed to the "orthodox," to Deists, and to the older Unitarianism.

Now it will be admitted, even by his most severe critics, (1) that Mr. Campbell has a quite marvellous power of making men feel and realise the truth of Immanence. No poet of our time, and no painter except perhaps Watts, has done this so powerfully as he. But, on the other hand, this does not justify him in making it the keynote, or the keystone, of his theology. Even if, *e.g.*, more than any preacher of our time, he has succeeded in showing "weak wills how much they can," this does not prove that his monistic interpretation of Free Will is philosophically correct. May there not be, is it not quite certain that there must be, other great religious impulses, quite as important as the monistic impulse which drives modern men to seek for the Immanent God? And will not any theology be one-sided and defective that lays so much stress upon any special mood or tone of the religious life?

(2) Mr. Campbell's critics have to admit the "evangelical" spirit and power of his preaching. But it does not follow that because he, out of the fulness of his own experience, and as a result of a training in a traditional atmosphere, can so retain the fervour and power of "evangelical" views, that his system of thought, when purged of those views, will communicate their spirit to others who have not been so trained. And there are already those, like Dr. Anderson, whom Immanence ideas lead to a manifestly different way of

thinking about "evangelical" subjects from Mr. Campbell's.

One of these evangelical subjects is the pre-eminence of the work of Jesus, spoken of by "orthodox" people as the Atonement. For these people the Atonement is the citadel of "Transcendence" ideas. The world is so lost and hopeless that help must come to it from the outside. No merely human saviour will do. "A god must mingle with the game." An immanent salvation—immanent, that is, in the normal processes of human history—is scouted. Therefore, they say, the Redemption must be supernatural, abnormal, altogether a work of God, transcendent. And there is something in this, surely, that we all must sympathise with. We do need to see the world's salvation as a Divine Fact, the outcome of a "Love, so amazing, so divine." How, then, in this connection, does it stand with "Immanence" ideas? Mr. Campbell will reply that he is fully as anxious as anyone else to assert the divineness of the world's salvation, for God is immanent in all that is good.

Yes, but in *all* that is good! Therefore, we must remark, in lesser sacrifices than that of Jesus, all through history. And if so, wherein does the uniqueness of the work of Jesus consist? Immanence ideas have clearly no power to secure that uniqueness, that absoluteness. God is as immanent in the giving of a cup of cold water as in the laying down of a kingdom or of a life. For *there are no degrees in Immanence*. The *whole* of God is immanent in every tiniest atom, in every obscurest fact, of the universe. The flower in the crannied wall, says Tennyson, if we could understand it, would reveal to us all of God and man. Incarnation admits of degrees. Immanence does not. God is not more immanent in Jesus than in any of us, although He is more fully revealed in Jesus than in any of us. Now, clearly, our orthodox friends have some right to complain that this is a quite tremendous department of theology left unilluminated by Immanence ideas. Once more, God must be immanent in the evil of the world, as well as in the good, and here, again, Immanence gives us no criterion. Immanence can never show in what sense any work is better than any other, or how one life incarnates God better than another, much less how any one person can be absolute rather than relative for our religious guidance. Now, it is of the very utmost importance that these things shall be shown. Not merely evangelical orthodoxy, but every religious system (including Unitarianism) requires that they shall be shown. Evangelical orthodoxy blunders, of course, in trying to show the uniqueness of the work of Jesus by representing it as the work of a supernatural or exclusively Divine Person. It also tries to show that every good work done by man is a supernatural invasion of the human sphere from beyond, *i.e.*, from the transcendent. We reject all this. But, for all that, we want to know in what way we can secure Transcendence.

The curious thing is that Mr. Campbell does secure it, but only by a misuse of the idea of Immanence when he is speaking of degrees of the revelation or incarnation or manifestation of the Divine. Take one

passage from "The New Theology." "We know nothing, and can know nothing, of the Infinite Cause whence all things proceed, except as we read Him in His universe, and in our own souls. It is the immanent God with whom we have to do" (p. 4). Here God is spoken of as being immanent so far as He is known. He is transcendent so far as He is unknown. This, of course, is a use of the words immanent and transcendent quite different from their ordinary sense. It would mean that God is partly known and therefore partly immanent, and partly unknown and therefore partly transcendent. But, of course, God is *wholly* immanent in the world, and He *wholly* transcends it. What Mr. Campbell means is that God is partly *revealed* in the world. This revelation admits of degrees. But revelation is not immanence.

The fact is, Immanence is the name of a mood, an exalted religious feeling, and not merely an intellectual conception; and whenever it is really true it is always accompanied by the suggestion of Transcendence. "This thing is God," the poet cries. But almost in the same breath he is forced to exclaim, "Yet God is infinitely more than this." So he brings together Immanence and Transcendence. But, as Dr. G. Dawes Hicks told us recently (*Hibbert Journal*, July, 1909, p. 927), the term "immanent" often proves an obstacle to clear thinking, and does not give us a means of escaping certain perplexities of thought. Most certainly it fails to help us, if we employ it to the exclusion of other strains and stresses of our ideal life.

If, then, apparently, Immanence is not constructively helpful, would it not be better to abandon the cosmopolitan, abstractly universalising method of "finding God everywhere or else nowhere," and begin to ask, What are the main and outstanding facts and events from which as a matter of fact Mr. Campbell has drawn his inspiration, his evangelical spirit, his religious insight? It will be found that he has drawn them from the Christian facts and the Christian experience. For us men, Jesus is the head and fountain of realisable spiritual attainment. But his uniqueness or absoluteness is a purely human, historical fact. It is not a fact that is illuminated or helped in any way by applying to it the notion of Immanence. For, as soon as you say of it, "This is God," you must add, "And yet God is more than this." But if you fail to say this, and still more if you add "and we are all of us God," you take away the whole point and supreme beauty of the fact. Now, Mr. Campbell feels the fact and its beauty as few men have felt it. But his philosophy does not do justice to it.

I claim for Unitarianism that, by attributing all the great work of Jesus to a purely human person, it has more truly illustrated God's Immanence in man than Mr. Campbell's philosophy of the matter can do. And it seems to me that his criticism of Unitarianism—that it stressed Transcendence too much and put a gulf between God and man—is quite beside the mark. Dr. Martineau has pointed out that Unitarians cared even too little about the transcendent mystery that lay beyond

the world. But our failure had nothing to do with Immanence or Transcendence, but with our reading of the Christian facts. And that is just where Mr. Campbell can help us.

W. WHITAKER.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

CONGO REFORM.

SIR,—Many thanks for your kind note in last week's *INQUIRER* about the appointment of my successor. His name is not Ceissonnière, but Teissonnière; my Continental way of writing a capital T is no doubt the origin of the mistake.

May I seize the opportunity of adding that I was sorry to find in the resolution on the Congo question the assertion that since the annexation "little or nothing has hitherto been done to redress the awful conditions of life subsisting on the Congo." I am certain that this assertion would not be endorsed by my friend Mr. Emile Vandervelde, than whom no one is more competent or more impartial, and who lately, in three lectures which I attended, made it clear that, though there is still much to do, important reforms have been introduced. It is certainly desirable that the progress should be more rapid, and I have good reasons to believe that the influence of the King of the Belgians is exerted in that direction. But exaggerated statements in British meetings or papers are more likely, by the irritation they produce, to disserve the cause of progress than to promote it.—Yours, &c.,

JAMES HOCART.

Brussels, May 31, 1910.

THE CARE OF THE FEEBLE-MINDED.

MISS DENDY writes from 13, Clarence-road, Withington, Manchester, to acknowledge with warm thanks the following further donations received in response to her recent appeal in our columns:—

Mrs. Archibald Kenrick	£5	0	0
Mrs. Armstrong	1	1
Mrs. Costeker	5	0

£11 1 0

THE LATE REV. S. A. STEINTHAL.

Miss Lucas, of Darlington, writes to us to call attention to an omission in the recent memorial notice of the Rev. S. A. Steintal. No mention was made of his love of justice and mercy towards the lower animals, which showed itself in a deep dislike of vivisection and an active support of the anti-vivisection policy. We are glad to make good this omission, due simply to the necessity of a selection for special notice among Mr. Steintal's remarkably varied activities.

BOOKS AND REVIEWS.

THE IDEA OF THE SOUL.*

THE Belief in the Soul, and in a Spiritual World as the place of souls, is the most influential, far-reaching, and in its origin and development the most interesting conception ever held by mankind. "This book," says the author, "treats not of the metaphysical grounds for the belief, but of the way in which man first conceived the idea, and of the numerous forms the idea has taken in human thought." The subject, as he truly observes, is as fascinating as it is important. The evolution of the idea of the Soul has been treated often by writers who are not competent students of psychology. Mr. Crawley has studied modern Psychology, and he endeavours to elucidate the rise and evolution of the idea of the Soul by principles familiar to readers of the works of William James, Wundt, and others. Some of his statements strike one as unpleasantly dogmatic, e.g., "These [notions of Causality] are not early, and the notion of *cause* cannot originate the idea of a personal entity" (p. 9). Occasionally, also, we find him uncritically accepting a theory which is still *sub judice* or is in process of modification; e.g., he appears to accept, in its most extreme and indefensible form, James' theory of the origin of emotion: "We feel terror because we run away or want to run away; we do not actually run away because we feel terror" (p. 9). We fear it must be said that the author's studies in Psychology have been attended with only a very moderate amount of success. He has not really advanced his subject beyond the stage at which Tylor and others have left it. Take, for example, the crucial question of the *origin* of the idea of the Soul. Tylor and others maintain that *dreams* play an extraordinarily large part in moulding primitive ideas of existence. In dreams, a man sees himself and others, together with various common objects of experience; and to all these images he attributes an independent reality. This leads to the notion of a double existence both for men and for things. All things have images or doubles; and the double has a more free and ethereal existence in contrast to the physical body which has a coarser and heavier existence. This view of the world is known as "animism." When the image of one who has *died* appears in a dream, the notion of it as an independent "soul" is greatly strengthened. What do Mr. Crawley's lengthy criticisms of Tylor amount to? He simply substitutes "memory-image" for "dream-image": "everything that can through perception lay the foundation of a memory-image, can claim the possession of a soul, an existence in the spiritual world here and hereafter" (p. 78).

This alteration does not touch the difficulty which remains in Tylor's theory. His explanation does not remove the need for what some Continental writers call a "personifying tendency" in primitive

man, leading him to attribute an inner life, resembling his own, to forms which he recognises as outwardly more or less like his own. The "double" seen in dreams is a moving image, resembling the living body seen in waking life; but why should a man attribute mental life even to the "image"—why should he regard it as thinking, feeling, willing? It is evident that he must have had some vague awareness of a mental life of *his own*, before he could regard the image even as an animated "double." Hence the dream-theory does not give a complete account of the human consciousness of an inner life; the "personifying tendency" must work along with "animism," in order that a thing may be believed to be "animated." With this limitation, there does not seem to be any doubt about Tylor's theory. Readers who wish to pursue this point further should consult the Introduction of Siebeck's "*Geschichte der Psychologie*," a valuable and standard work unfortunately not yet translated into English.

We are far from saying that Mr. Crawley's book is worthless. We cannot, however, admit that it advances the subject as he claims that it does.

S. H. M.

A NEW ENCYCLOPÆDIA OF RELIGION.*

THE fact that this "Dictionary of Religion in History and the Present Day" is edited by the editor, and published by the publisher, of the *Religions-geschichtliche Volksbücher* suggests at once its general scope and object. It is not intended specially for the professional theologian, but aims at being intelligible to the layman too; and if it answers the hopes of those who projected it, the work, when completed, will initiate any educated person into the wonderful world of new religious knowledge and thought. "Since philosophy and the special sciences," says the editorial preface, "literature and art, politics and law, political economy and education have ceased to be the servants of the Church and the handmaids of theology, the sides which they present towards religion have undergone a new and peculiar development. To draw this into the field of observation, and to depict, not only its reaction upon the theology of the future and upon the official church, but the development itself, is the special task which this lexicon is attempting."

The main sections in its general scheme—each of which is assigned to a sectional editor, with a little army of contributors—are Old and New Testament, Ecclesiastical History and Symbolic, Dogmatics, Ethics, Apologetics, Practical Theology, Education, Art, Music, History of Non-Christian Religions, Social Science, Ecclesiastical Law and Polity, the Religion of To-day, and German Protestant Theology in the Nineteenth Century. A certain amount of cross-division and overlapping is inevitable,

* "Die Religion in Geschichte und Gegenwart, Handwörterbuch in gemeinverständlicher Darstellung, unter Mitwirkung von Hermann Gunkel und Otto Scheel, herausgegeben von Friedrich Michael Schiele." Tübingen: J. C. B. Mohr. In parts; about £1 a volume, of which there will be four or five.

but it has been reduced to a minimum by a very carefully devised and apportioned programme. The most remarkable point about this systematic survey is the small space allowed to Non-Christian Religions; while Christianity has fourteen sections, all the other religions are dealt with in one section. This ratio may seem at first somewhat invidious; but the general aim of the whole work makes it inevitable. After all, Comparative Religion is itself a Christian Science, founded and formulated by Christians, and there is no ground better fitted for a survey of the whole religious world than that faith under whose influence Western civilisation, such as it is, grew into being.

In their distribution of matter the editors have evidently tried to gather as much as possible into the longer articles, where proportionate treatment is more easily attained, and the relation of part to part made clear: but this should be supplemented by a bountiful apparatus of cross-references, especially in a work which is intended for the general reader. In order to test the merit of the lexicon in this respect we first made a list at haphazard of fifty words (all alphabetically preceding the word *Frenssen*, which closes the current 34th part), any one of which might conceivably have sent a reader to the lexicon with a reasonable hope of finding information. Twenty out of the fifty are actually there; but the remaining thirty, some of which ought certainly to be found in their alphabetical place, if only for reference to another article, are missing. The thirty *not* included were: Abbott (E. A.), Achmim, Adamantius, Adonibezek, Aesir, Akazius, Alarich, Alger (of Lüttich), Alkestis, Amartas, Amyclæ, Anaximander, Aphaca, Apinagos, Argæus, Asuras, Bianchini, Budge, Bohairisch, Burkitt, Colinaeus, Conybeare, Dendera, Diagoras (of Melos), Drummond (J.), Eregli, Eugipus, Farnell (L. R.), Fatalismus (but perhaps this will come under *Verhängnisglaube*), Frazer (J. G.).

On the other hand, we did not look in vain for Abbot (Ezra), Alkuin, Allat, Ammonius (of Alexandria), Amicet, Animismus, Aphraates, Aristides (of Athens), Beda, Bes, Carpenter (J. E.), Damian, Dante, Dualismus, Eddische Religion, Empedokles, Eros, Euaristus, Feuer, Fleisch.

Some of the most important articles which have yet been reached are: Abendmahl (70 columns, comparable with those of the E. B.), Aegypten (43 cols.), Agrargeschichte und Agrarpolitik (56 cols.), Apocryphen (21 cols.), Apologetik (28 cols.), Apostolisches und nachapostolisches Zeitalter (28 cols.), Aufklärung (23 cols.), Babylonien und Assyrien (37 cols.), Bibel (51 cols.), Bibelwissenschaft (56 cols.; in all there are 142 columns with the catchword *Bibel*), Buchillustration in religiösen Druckwerken (23 cols. with interesting woodcuts), Busswesen (37 cols.), Bysanz (23 cols.), Charitas (28 cols.), Christologie (70 cols.), Deismus (23 cols.), Deutschland (66 cols.), Ehe (26 cols.), England (26 cols.), Entwicklungslehre (34 cols.), Erscheinungswelt der Religion (80 cols.), Eschatologie (34 cols.), Ethik (20 cols.), Frankreich (25 cols.).

It is an admirable sign of the times to find such articles as *Agrargeschichte*,

* The Idea of the Soul. By A. E. Crawley, M.A., author of "The Mystic Rose: a Study of Primitive Marriage," and "The Tree of Life: a Study of Religion." London: A. & C. Black. 6s.

Arbeitsvertrag and Frauenfrage alongside Buddhismus, Charakter and Erlösung, as proper to a dictionary of religion.

For the quality of the articles the eminence of editors and contributors must be allowed to vouch, since it is impossible to survey so wide a field in the space at our disposal. We have, however, tested one article, Synoptische Evangelien, very carefully, and find it to be a remarkable piece of work. It is extremely concise, and yet perfectly intelligible to any reader of German who will take the trouble to study it; the main questions are brought out clearly, a true proportion is kept, and yet everything of real importance seems to be mentioned, down to the recent investigations into the sources of Mark. Here, as everywhere, the bibliographical appendix is excellent.

Every German reader who is interested in serious problems ought to obtain this work.

E. W. L.

BIBLE NOTES. The Writings of Paul. By Robt. S. Franks, M.A. The Woodbrooke Extension Co., 3, George-street, Croydon. 1s. net.

WITHIN very small compass, the letters of Paul are examined, described, analysed, and, as far as possible, dated. In addition, the Pastoral Epistles, which are not treated as Pauline, the ethics and philosophy of Paul, his cosmology, personality, and historic significance are discussed. It is a triumph of condensation, and a masterly exhibition of critical methods and results in New Testament scholarship. References to text-books and dictionaries, and quotations from writers of different schools make the "Notes" both instructive and interesting. There is no shirking of awkward questions, and no shelving of difficult problems. The result is a series of affirmations which lose nothing by excessive statement, and lack little of profound learning. Notes are often "dry bones," but in these there is life.

To Methuen's "Little Books on Art" has been added a volume on "Christian Symbolism," by Mrs. H. Jenner, who has previously made two valuable contributions to the series (pp. xx—192, 2s. 6d. net). The study of Christian symbols should be interesting to others besides Roman Catholics and High Anglicans, and we recommend Mrs. Jenner's book to our readers. In fewer than two hundred pages it lucidly conveys a vast amount of useful information, treating the several heads of an extensive subject most satisfactorily. Such a book has been for a long time wanted; it brings together knowledge from many sources; and those interested in the subject will be spared a good deal of trouble they have previously expended in consultation of larger and more discursive volumes. With its forty-one illustrations, and an excellent index, it should serve admirably as a handy book of reference.

THE title of Professor Dowden's new book, which is to be issued by Messrs. Dent, is "Essays: Elizabethan and Modern." Among the subjects treated are "The English Masque," "Some Old Shakespeareans," and "Heinrich Heine."

LITERARY NOTES.

THE great task of collecting and editing the complete works of William Penn has been undertaken by Mr. A. Cook Myers, of the Historical Society of Pennsylvania. No complete edition of Penn's writings has ever been made, and the great majority of them have not been published at all. The edition will probably run to ten large octavo volumes.

THE Weimar Goethe Gesellschaft has fixed its annual meeting for June 18 in order to celebrate the 25th year of its existence by special festivities. Professor Erich Schmidt will be among the principal speakers, and there will be an open-air performance of Goethe's "Fischerin," with Corona Schröter's music, on the banks of the Ilm, in imitation of the performances in Goethe's time, as well as a costume fête in Tiefurt Park.

A CHEAP edition of "The True Way of Life; a reply to Mr. St. Loe Strachey," by Mr. Edward Grubb, editor of *The British Friend*, is about to be issued by Messrs. Headley Brothers, who will also publish immediately (also at sixpence) his series of articles on "The Meaning of Membership in a Christian Society, with special reference to the Society of Friends."

DR. OTTO PFLEIDERER'S work, entitled "The Development of Christianity," has been translated, and is published by Mr. T. Fisher Unwin. It traces the subject from the New Testament period up to the present day, and discusses such interesting problems as Gnosticism, the development of the sacramental system, the Papal claims, scholasticism and mysticism. In its more modern aspect the book touches upon the tenets of the various Protestant sects, and deals with the religion of Goethe and Schiller.

MANY readers will be glad to hear that a new volume by the author of "Pro Christo et Ecclesia" has just been published by Messrs. Macmillan. It is entitled "Absente Reo," and consists of letters written to a clergyman by a friend, but as the name, "In the Absence of the Accused," implies, only one side of the correspondence is given. How these letters came to be written is explained by the following quotation:—"I am going to make you a fair offer, and let it be understood that our friendship will not alter whether you accept or decline. A little sum of about fifty pounds has been put at my disposal to give away—the gift is not mine, merely the disposing of it; and I propose, on a certain harrowing condition, to offer it to you entire for the building of your parish room. The condition is that I may write to you as often as may be until next year, and tell you exactly what I think of your doctrine and ministry, you taking these letters in good part, and answering them with equal candour whenever you like. . . . Look before you leap! I shall be quite cheerfully brutal in my growls and barks at you . . . but you know I would not give you the

money did I not think well of your work on the whole. . . . You have preached to me twice a week all summer, when I could not answer; now I, who am much older and more versed in the world, ask only to preach to you once a week, and you are at liberty to answer."

* * *

MESSRS. HERBERT & DANIEL announce a volume of Japanese stories, entitled "The Land of the Yellow Spring," by Mr. F. Hadland Davis. Many quaint and beautiful legends have been woven into these stories, which take into consideration a very wide range of types, though it will be seen that Mr. Davis has a particular love for old Japanese men and little children.

PUBLICATIONS RECEIVED.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Prayers by Theodore Parker. 1s. net. Theodore Parker: R. A. Armstrong. 2d. net.

MESSRS. T. & T. CLARK:—Critical and Exegetical Commentary on Genesis: John Skinner, D.D. 12s. 6d.

MESSRS. CONSTABLE & Co.:—Cuthbert Learmont: J. A. Revmort. 6s.

MESSRS. HEADLEY BROS.:—The Meaning of Membership in a Christian Society: Edward Grubb, M.A. 6d. net.

MESSRS. HODDER & STOUGHTON:—The One who came after: David Lyall. 6s. net. The Golden Book of King Edward VII.

MESSRS. LONGMANS, GREEN & Co.:—Towards Educational Peace. 1s. net.

MESSRS. MACMILLAN & Co.:—The Religious Teaching of Jesus: C. G. Montefiore.

MESSRS. SWAN SONNENSCHNEIN & Co.:—Girls' School Year Book, 1910. 2s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Ephesian Canonical Writings: Arthur Vincent Green. 5s. net.

MISCELLANEOUS.

Contemporary Review, June. Cornhill Magazine, June. Nineteenth Century, June.

From the Humanitarian League:—The Spirit of Punishment: John Galsworthy.

Reduction of Working Costs on the Rand. Published by Investor's Guardian. 1s. net.

FOR THE CHILDREN.

THE IDEAL.

HILLS on this side, and hills on that, and in the vale there runs a stream, and on the bank of this stream is the Tuscan town of Lucca. An old town it is, and an old church is in it, and in the church is a cross, and on the cross is Christ; and this image is much loved by the folk of Lucca.

Now it was in this way that the cross came to the town. A thousand or more years ago (so the tale goes), a Bishop of Lucca had a dream, and in this dream he heard a voice.

"Lo," said the voice, "there shall come to you, for the good of you and your people, a crucifix of wood, cut by the hands of one of the Twelve Apostles, and it shall float over the sea, from a far-off shore, and it shall come to the coast of this Tuscan land."

The Bishop of Lucca made haste, and took folk with him, and they stood on the shore and gazed out to the west. He and his folk oft wept, and oft they sinned, and oft they looked upon the earth in search of base things, but now they raised their eyes.

They raised their eyes.

A boat came in sight. It drifted nearer

and nearer. No man was in the boat, only a cross with the Christ thereon. The Bishop and the people raised their eyes, and watched the Holy Cross as it moved gently up and down on the waves. At last it came to rest on the shore at the city of Pisa.

The Bishop of Pisa and much people went in a crowd to the beach, and they made a loud cheer of joy, and claimed the cross for their own city.

"Nay," answered the people of Lucca, "it was our Bishop who saw it in a dream."

"And our Bishop," shouted the Pisans, "to whose land it floated."

A man thought of a plan to stay the strife.

"Put the cross on a wain," he said, "and let a yoke of oxen draw it which way they will."

This was done. A multitude of people followed after the oxen, and the oxen drew the wain along the road till they came even unto Lucca, and it was thought for sure they would halt at the Church of St. Michael. But this they did not do, for they stayed at a piece of waste land. Men bore the cross from this place to St. Michael's Church.

At break of day folk saw the cross on the waste ground again, for it had moved in the night. For, indeed, those holy things that men long for do not always stand where men wish, but are apt to stand in quite other spots.

The citizens bore the cross to the Church of St. Michael. Next night it again glided to the waste ground, and the same thing happened even a third time, till the people saw it was a vain toil to replace it under the roof of St. Michael. So they built a new church round the crucifix as it stood on the waste land, and to-day the church is called the Cathedral of Lucca.

Year after year, century after century, the folk raised their eyes to the face of the Man on the Cross. They laughed in their city, they wept, they had pain and sickness and loss, and they would oft act as brutes, and waged war. But none the less, it did their hearts good to go and look at the cross that came from afar and over the wonderful sea.

Yes, over the sea came the Idea of Better Things. Over the sea came the Ideal; and, though the eyes of the folk were daily cast down to base things, yet at times they were raised.

The citizens loved the Ideal very much, and some gave it gold and some gave it silver, and some gave it stones that shone like the rays of the sun; and these gems were put upon the Christ.

All the year round the cross is kept hid in an iron room, all but the feet; and the people will come to see the feet. Even in dull days, and when hope is low, and tears are many, the people can catch that little glimpse of the Ideal.

But on one day each year the whole image is unveiled, and there is much joy in the town, and the crowds in the street sing and dance, and buy gifts for friends and sweethearts.

They go up to the cathedral, and are still and silent, and they watch the lighting of the candles in front of the cross, which is even yet hid behind a veil.

The last taper is lit; the veil is drawn; the people crowd in—men, women,

children, and they press towards the altar whereon stands the Image.

These people are not holy people. They do and say and think evil each day, just as people do in other cities and other lands, and all over the great old earth. But then, there is a blessed love in those same hearts. It is a love that does not die. It is love for the Ideal. The heart of man cannot beat in true life without the Ideal.

An English traveller was among the crowd. He was watching a Tuscan mother. She carried a baby as she strove to get near the Ideal to kiss its feet.

Now the babe had also its Ideal, and this was a toy balloon; and this gay balloon, at the end of its string, bobbed up and down, and the babe raised its eyes in delight and cried in great gladness to see its leaps in the light of the many tapers. For right from the early years of man's life the eyes are lifted from the common things to things that tell a message of the Ideal.

The mother had reached the altar. She stooped to print a kiss upon the feet; and as she did so, the babe laughed in happy laughter at the balloon.

The English traveller smiled, and tried to hush the child; but it still laughed.

The kiss was given; and the mother went home to her poor house and she was very glad.

It comes over the sea still, and the eyes of the people are raised at the vision of it; and it does not always rest at the spot they choose, nor go just where they point; but it blesses the nations—the Ideal blesses the nation.

The poor of all lands lift their eyes. It is they who most need to look up and watch for the bright dream to be made real, though oftentimes they see naught but the feet of it.

There are nations on the earth that are not free, and they raise their eyes to the Ideal and they wait.

Folk that have ill-taught minds, and yet feel how great things they might do if they were better trained, these also look up.

The women that sigh now, and have no sweet home, and no honour from the men of the city, and bear hunger and shame, these gaze also.

All kiss the Ideal. F. J. GOULD.

NOTE.—The legend and other particulars in this little sketch are adapted, by kind permission of the author, from Sir Francis Vane's "Walks and People in Tuscany," published in 1910.

MEMORIAL NOTICE.

MR. RICHARD PEYTON.

IN the death of Mr. Peyton, Birmingham loses one of its foremost and most generous citizens, and the Old Meeting Church one of its most devoted members. For 200 years Mr. Peyton's family have been connected with the church he loved so much. He was a man of wide culture, a good linguist, and much interested in the fine arts. Himself a water-colour painter of distinct style and ability, he gave much encouragement to struggling artists, and enriched the art gallery of the city by gifts of several fine pictures. Even more marked was his love of music. For twenty-one years he was officially connected with the

Triennial Musical Festivals, during part of that time holding the position of chairman both of the orchestral and the general committees. Under his management a large number of new works were produced. He was also one of the founders of the Royal College of Music under the Presidency of the late Duke of Edinburgh. A few years ago he gave £10,000 to the Birmingham University to provide a professorship of music, the first occupant of the chair being Sir Edward Elgar. For twelve years he was a member of the Town Council, and in addition served on the committees of various philanthropic societies. Not the least of his services to the town was the example he set of a man of refined tastes, which he had every opportunity of gratifying, giving himself freely to the drudgery of public work.

Mr. Peyton was not much of a denominationalist, but the great cause of Liberal Christianity, wherever it appeared, found in him a life-long and loyal supporter. From time to time he filled all the offices of the church to which he belonged. The beautiful east window and the reredos of the church were both his gifts, and in many ways he contributed to its welfare. In business upright and stainless, in friendship faithful and tender, in the home hospitable and warmly affectionate, in public life a model citizen, his was a type of character which is the very salt of the community.

Mr. Peyton was twice married, first, in 1861, to Rebecca, daughter of the late Mr. W. Sexton Harding, of Edgbaston, and secondly, in 1875, to Harriet, daughter of the late Mr. Henry Long, of Knutsford, Cheshire.

MEETINGS AND SOCIETIES.

LONDON DISTRICT UNITARIAN SOCIETY.

ANNUAL MEETING.

THE annual meeting was held at Essex Hall on Wednesday evening, May 25. In the absence of Mr. Percy Preston through indisposition, the chair was taken by Mr. John Harrison, and there was a large attendance. The chairman called upon the meeting first of all to pass a resolution of sympathy with King George, Queen Mary, and the Queen-Mother, and this was done by all present rising silently in their places.

The various reports and the balance-sheet, having been circulated beforehand, were taken as read.

The chairman, in moving their adoption, expressed the great pleasure with which he had read them. No one could do so without feeling that this was a living Society, and doing a thoroughly good work. Mr. Thomas Perry, of Brixton, seconded, and the resolution was carried unanimously.

The Rev. W. G. Tarrant, in moving that the best thanks of the meeting be given to the retiring President, and that Mr. Alfred Wilson be elected president for the ensuing year, pointed out that the way for a church to flourish is to think a little more of other people and a little less of itself. He urged those present to remember their own responsibility in redeeming their vast metropolis from indifference and sin and the terrible waste of human life. The resolution was seconded by Mr. A. Barnes, and Mr. Wilson, who on rising to reply was very cordially received, thanked the meeting for the honour done to him. One of his credentials for the office was

a very keen interest in the work of the Society.

Mr. A. A. Tayler moved, and Mr. Savage Cooper seconded, the election of officers and committee, Mr. Ronald Bartram being elected honorary secretary, and Mr. Ronald P. Jones treasurer. It was subsequently announced that as the result of a vote by ballot Mr. A. Savage Cooper had been elected the new chairman of the committee in succession to Mr. Alfred Wilson.

After the completion of the formal business a series of interesting speeches was delivered dealing with various aspects of the work of the Society and its present-day opportunities.

MR. JOHN WARD, M.P., AND AN APPEAL TO WORKING PEOPLE.

Mr. John Ward, M.P., said that he had had no opportunity of getting into touch with the organised work of their churches because he was busily engaged in other work. He had been deeply interested in what he had heard because it was an appeal for missionary work in London. We have a faith, he said, which is worth propagating, and which can be defended, and it ought to have a remarkable influence on working-class life. As a constant speaker at P.S.A.'s, he could bear witness to the response which was met with when religion was stripped of dogma and presented to working people in a reasonable light. The P.S.A. was a sort of Bohemian religion, and its influence extended over masses of people who would not attend ordinary services. This showed that neglect of the churches was not irreligion. If Unitarianism could present itself in the same guise, if it could mix with the proletariat, it would have a great influence throughout the country. He himself had always been religiously inclined; he had had a good mother, who was always that way herself; he had never seen an irreverent man of much use in the world, either to himself or to anybody else; and yet for twenty years he had hardly entered a place of worship because there was something in what was taught that jarred, till he was attracted by the teaching at the Wandsworth Unitarian Church, which seemed to contain something consistent and that fitted in with other thoughts of the world. Our Church should be actuated, not merely by the need of individual worship, but by the ideal of bringing others in, and improving the condition of the working people. There must be tens of thousands of lives where there could be much happiness if we could only bring our influence to bear, and teach them the things that are important and the things that are non-essential.

The Rev. L. Jenkin Jones followed with an earnest speech in which he pleaded that Unitarians ought to be mobile enough to adapt themselves to the circumstances of the day, and, leaving theological problems on one side, devote themselves to the expression of religion in the social uplifting of the people.

Mr. F. R. Nott, as a new-comer to Unitarianism, spoke from his own experience of the unfamiliarity of the great mass of the population with the Unitarian type of thought. There was a greater proportion of people now who were thinking for themselves than ever before, and it was necessary, in face of this fact, to deal with fundamental questions of religious belief, but this could not at the present time be very common or popular. For this reason he believed that, if Unitarians were a very powerful body, they would have missed their vocation in life.

The Rev. A. A. Charlesworth, in a few closing words, emphasised the need of concentrating upon the actual needs and opportunities of the moment instead of wasting their energies over questions of the past.

SUMMARY OF REPORT.

The sixtieth annual report is a record of vigorous and successful activity over the London area. There are at the present time

nine churches which are receiving substantial aid, namely:—Acton, Forest Gate and Stratford, Kentish Town, Lewisham, Peckham, Walthamstow, Wimbledon, Woolwich. In addition, services have been held during the past year at Harlesden, and fresh ground has been broken at Finchley with very encouraging prospects of the establishment of a permanent church.

Special mention is made of the zeal and activity of the missionary minister, the Rev. J. Arthur Pearson. He has had supervision and control of those places where preliminary services have been started; and, in addition, has seen to the supply of the pulpit of those churches that have been without permanent ministers. His services have been much appreciated, both by the Council and by the churches with which he has been in constant touch.

The treasurer's statement of accounts shows an income of £865 14s. 4d., and expenditure £812 9s. 7d., leaving a balance of £53 4s. 9d. This does not include the special grants made for missionary purposes by the British and Foreign Unitarian Association.

THE UNITARIAN VAN MISSION.

THE Van Mission season opened on Thursday, May 26, and promises to result as happily as the tours in the four years during which the Van work has been carried on. In the Manchester district and in Scotland a number of meetings had been held before the 26th, and although the attendances were comparatively small there were special features about the work which were entirely satisfactory. The van which is to travel through Lancashire and Yorkshire has been housed for the winter at Biddulph, where the Rev. Fred Hall, of Congleton, has established a flourishing cause, and where the Van work last summer was concluded with a splendid series of meetings. It was felt that a few days might well be spent on the same ground before the tour proper was undertaken, and Mr. Hall, with the assistance of Mr. Salmon, who has charge of the Biddulph work, conducted a brief mission. A few nights were also spent at Congleton itself, where the attendances were larger, and another halt was called at Wilmslow before the entry into south-east Lancashire.

Rev. E. T. Russell opened his campaign at Camelon, the scene of many successful meetings in previous years, but owing to unpropitious weather the work suffered, and Mr. Russell himself came near to being laid up through the rigours of the cold nights. A week later he opened at Falkirk, and a large and familiar audience welcomed him back to his accustomed platform at the Cross.

The London van started at Ilford in response to a special invitation from the congregation there. The meetings were conducted by London ministers, Revs. R. P. Farley, F. Summers, and J. P. Hopps, the chair being occupied by members of the congregation.

The northern van is booked for a series of important engagements in the Tyneside district, and after meetings at Seedley and Irlams-o'-th'-Height, under the auspices of the Pendleton church, and conducted by Revs. G. C. Sharpe, W. Griffiths, J. M. Mills, and Rev. R. N. Cross, minister of the Pendleton church, it was conveyed by rail to Middlesbrough, where Rev. Alfred Hall, of Newcastle-on-Tyne, acted as missionary, and was assisted by Rev. W. H. Lambelle, and a number of local workers.

In regard to the general arrangements of the Mission, it is gratifying to record that there has again been a capital response to the appeal for workers, and only a few places remain to be filled up in order to ensure the presence of ministers at each of the places to be visited.

The Mission laments the passing away of Mrs. Bayle-Bernard, who was one of the first to recognise its possibilities and who has all along given it her most generous support. Apart from her personal sympathy the Mission will feel very greatly the loss of her financial assistance. Although Mrs. Bayle-Bernard had renewed her gift for this present year, it is evident that her place will have to be filled through the coming in of new friends, and an appeal is made to all those who have the interests of the Mission at heart and who believe in its work, and its disinterested aims, to help the work along by subscribing to its funds.

The London van will be found this week at the Triangle, Peckham Rye; on the 9th it will move to Harlesden, and on the 13th to Finchley. The Lancashire van is at Swinton, the Northern at Stockton, and the Scotch at Falkirk.

All communications respecting the general work of the Mission should now be addressed to the Missionary Agent, Rev. T. P. Spedding, at Essex Hall.

THE BODY OF ENGLISH PRESBYTERIAN MINISTERS IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER.

THIS ancient body, which enjoys the privilege originally granted at the beginning of the reign of Charles II.—of presenting addresses in the Royal presence, met at Dr. Williams' library on Friday, May 27, the Rev. F. H. Jones, B.A., in the chair. Addresses to the King and to Queen Alexandra on the death of King Edward VII., were adopted. The following resolutions were also unanimously agreed to:—

“That this meeting of the Body of English Presbyterian Ministers, in and about the Cities of London and Westminster, would earnestly press upon His Majesty's Government the importance of removing from the Oath taken by the Sovereign expressions which give just cause of offence to our Roman Catholic fellow subjects on an occasion which should emphasise the consciousness of national unity.”

“That the Secretary of State for the Colonies be asked to bring before His Majesty the King, the case of the Chief Dinizulu, now lying in prison, and to beg that by Royal clemency he be pardoned and released.”

THE FERVOUR OF UNITARIANS.

THE following paragraph occurs in the current issue of the *Christian Commonwealth*:—

“Dr. Horton has been taking a courageous line of late, and has publicly and elaborately defended not Mr. Campbell's theology, but his right to a place within Congregationalism. He makes ample amends for that incautious sentence of some time ago, when he seemed anxious to banish from Congregationalism a few ‘brilliant but misguided young men,’ who were not sound on the Atonement. But ill-luck seems to dog him, and surely it was a mistake to speak of the ‘frugal fare’ and the ‘chilly embers’ of Unitarianism. These rhetorical phrases are dangerous; they wound friends, and give to enemies the idea that Cerberus is getting another sop. The phrases have no justifiable application to men like Channing, Martineau, Stopford Brooke, or James Drummond. And when we are singing ‘Nearer, my God, to Thee’ or ‘In the Cross of Christ I glory’ we do not feel that we are in touch with ‘chilly embers.’ These hymns were written by Unitarians, and it would not be easy to measure the intellectual illumination and spiritual fervour which are now part of the life-energy of the general Christian community, and which have been contributed by the leaders of this denomination.”

PROFESSOR SADLER ON VARIETY IN EDUCATION.

PROFESSOR SADLER, one of the hon. secretaries of the Educational Settlement Committee, speaking at Weybridge, on Tuesday, said the Committee would be thankful if their eighteen months' labours suggested to statesmen some way which, while safeguarding conviction, might give some greater measure of educational peace and Christian unity in this country. Opinion was moving in the direction of leaving schools which had proved their fitness much more free to work out their course of study in accordance with local needs, but that freedom could only be given and safely continued to schools that were filled with public spirit, intellectual keenness, and the desire of experiment. All concerned must lift themselves above pedantry and utilitarianism into the much higher level of real study and public effort. The true characteristic of all educational work was individuality and initiative, touched by the spirit of corporate responsibility. And it remained for us in England to show that we retained the initiative and energy which had made this country great while adjusting ourselves to the no less urgent modern need of organised and united corporate effort. Religious and social quarrels threw back English education for two centuries. The moral of that disaster was not that religion should be kept out of national education; not that the party which was strong should attempt to impose upon all other members of the nation the ideal which it cherished; not that we should find some tame "greatest common measure" and give that a monopoly. The true policy, he ventured to say, was that where it was possible to have variety we should frankly and from our hearts allow such variety, not because we thought it would break up the nation into angry and separate groups, but because we knew that if Englishmen were trusted they began at once to look for those things in which they agreed rather than for those things about which they were divided, and because we felt that a bold plan which recognised variety of conviction and tradition and belief would end in the fruitful maintenance of those different ways of life which had meant to different sides of the English nation so much in the past, and would also point us in spirit towards those thoughts which put far below us sundering quarrels and led us upward to the things in which all people hoped to find unity and peace.

RUBBER SLAVERY IN SOUTH AMERICA.

WE have received from the secretary of the Anti-Slavery and Aborigines Protection Society the following correspondence for publication:—

SIR,—I beg to enclose herewith copies of correspondence between this Society and His Majesty's Government.

My Committee has on two separate occasions asked for an interview with the Directors of the Peruvian Amazon Company, and has, by various means, endeavoured to impress upon them the gravity of the allegations brought against their principal agents, who still occupy influential positions in the Putumayo territory, but has, apparently, failed to bring home to them any due appreciation of the grave issues involved.

My Committee has, however, learned with considerable satisfaction that the question is "engaging the most serious attention" of the Secretary of State for Foreign Affairs, and further, that there is some considerable probability of joint action by Great Britain and the United States.

In view of the proposed International Commission, which was resolved upon by the Peruvian and Colombian Governments in a Protocol of April 21, 1909, and which will apparently investigate the actions in the Putu-

mayo territory of the employees of a British Company, we hold strongly that Great Britain should be well represented upon this Commission, and further, that a British Government official should watch proceedings on behalf of this country in any such inquiry which may be held.

My Committee desires to appeal to public opinion for support by resolution and otherwise in its efforts to secure alleviation for the suffering natives of the Putumayo, Amazon Valley, and to express indignation that a British company, having offices in the City of London, can treat with contempt charges of cruelty of the gravest nature brought against its principal agents.—I am, yours faithfully,

TRAVERS BUXTON, Secy.

May 28, 1910.

[COPY.]

May 11, 1910.

PERUVIAN AMAZON COMPANY.

SIR,—In further reference to correspondence with the Foreign Office on this subject, I beg leave to inform you that my Committee has had again under consideration the alleged ill-treatment of native Indians in the Putumayo Valley by a British Syndicate.

The replies given to questions in Parliament have been noted, especially the statement made by yourself that the information in your possession gives rise to a presumption that abuses have occurred, and the fact that His Majesty's Government has been informed that the Peruvian Government is instituting an inquiry.

My Committee has instructed me to lay before you certain features of this question, which it considers should be emphasised, particularly in view of the attitude now assumed by the Company, which is an absolute refusal to attach any credence to the published charges made against its agents.

My Committee desires to remind His Majesty's Government that the documents in the possession of the Society not only bear upon them, in its opinion, the stamp of truth, but are replete with minute detail. Many of these grave allegations as to the methods used in the collection of rubber in the territories of the company, and the gross outrages which have been systematically committed on the native labourers by its employees have been reproduced in the British press in a manner so definite and explicit, that had the Syndicate in question been able to establish its position in the Courts, large damages would certainly have been awarded. The company, however, has produced no rebutting evidence, and my Committee cannot attach any value to the general denials of Mr. J. C. Arana, the founder of the business in the Putumayo, inasmuch as, according to the allegations, that gentleman is indicated as being the originator of and largely responsible for the system under which the abuses complained of are carried out. I am to ask your attention to the fact that newspapers published in Lima have admitted the existence of abuses. Thus a leading newspaper, *El Comercio*, has expressed the opinion that the Government ought to investigate the charges, while an English magazine, entitled *Peru To-day*, refers to "the abuses of some officials and private companies in the remote districts towards the helpless Indians and natives of the vast rubber country," admitting that there is some ground for recent accounts of oppression in the camps of the Peruvian Amazon Company.

Such admissions would make it impossible for the Committee to dismiss the charges as mere inventions, even if they had not received the evidence which has been put before them.

It has been stated that the condition of affairs in the Putumayo Valley is identical with those prevailing at the worst period of the Congo State administration. The Society has for several years given much of its time to

that question, and therefore feels competent to compare the two questions. It has come to the conclusion that in many of its features the system of enforced rubber collection closely resembles that of the Congo State; moreover, my Committee does not hesitate to say that nothing reported from the Congo has equalled in horror some of the acts alleged in detail against this rubber syndicate. The nature of the evidence is indeed too revolting to permit of full publicity, but the documents are at the disposal of His Majesty's Government, should they desire to examine them.

In view of the fact that this Syndicate is not only a British company, but that several of its directors and principal shareholders are British subjects, this Society would urge His Majesty's Government to request the Peruvian Government to permit the presence of the British Consul during the proposed inquiry in order that a full report may be made to the British Government.

In conclusion, I am asked to ascertain whether any Consular reports upon this subject have yet been received which can be made public.—I have the honour to be, Sir, your obedient, humble servant,

(Signed) TRAVERS BUXTON.

The Rt. Hon. Sir Edward Grey, Bart., M.P.,
H.M. Principal Secretary of State for Foreign Affairs, Foreign Office, S.W.

[COPY.]

Foreign Office, May 19, 1910.

SIR,—I am directed by Secretary Sir E. Grey to acknowledge the receipt of your letter of the 11th instant, and to inform you, in reply, that the question of the alleged ill-treatment of Indians in the Putumayo Valley is engaging the most serious attention of His Majesty's Government, who are in communication with the United States Government with regard to the best course to pursue in the matter.

No Consular reports have been received on this subject which can be made public.—I am Sir, your most obedient, humble servant,

(Signed) LOUIS MALLET.

The Secretary to the Anti-Slavery Society,
51, Denison House, Vauxhall Bridge-road,
S.W.

WOMEN'S CONGRESS AT THE JAPAN-BRITISH EXHIBITION.

OPENING ADDRESS BY SIR GEORGE REID.

SIR GEORGE REID, High Commissioner of Australia, is announced as opener of the Women's Congress at the Japan-British Exhibition on June 6, at 2.30 p.m.

Sir George Reid has the reputation of being "Australia's best platform speaker," he is, moreover, fresh from a country where women take a prominent part in public affairs. It is, therefore, something of a happy coincidence that his visit has been timed so that he is enabled to participate in an affair of so much import to women as the forthcoming Congress.

For during the two weeks of Conference, women experts in Local Government, in home science, in franchise matters, in medicine and in nursing, in horticulture and agriculture, in technical training and destitution, in philanthropy and physical training, will assemble to exchange experiences and to stimulate and advise those seeking to enter their particular vocation.

It will be of special interest to such speakers to hear first-hand from the High Commissioner of the scope of women's work outside the mother-country.

We hear that among others the following will be present on the opening day:—Lady Strachey, the president of the Women's Local Government Society, who will be in the chair; Miss Leigh Browne, the hon. secretary of that society; Mrs. Maitland, who served eleven years on the old School Board, and who has acted as organiser of the two opening

days of the Congress; Mrs. Theodore Williams, another well-known worker in municipal affairs; Professor Michael Sadler, Lady Pearson, Lady L. Ridding, Mrs. St. Loe Strachey, Mrs. Cobden Unwin, Miss Cons, Miss Sellars.

The meeting will be held on the opening day from 2.30 to 5 p.m., and on the succeeding days up till and including June 11 from 3.5 p.m.

The second week of the Congress will be held from July 4 to 9.

DR. ELIZABETH BLACKWELL.

DR. ELIZABETH BLACKWELL, one of the early pioneers of the Women's Movement, and the first woman to be placed on the medical register and to practise in England, has just died at the age of 90. The story of her strenuous life is full of interest, and it proves, if proof were needed any longer, that the "discontent" which is so often at work in the minds of women who are "chafing against the restrictions that cripple their active energies," is nothing more reprehensible than the desire to make a career which was formerly supposed to be a masculine monopoly. Like most pioneers, Miss Blackwell had to face persistent opposition when she first endeavoured to obtain admission to a medical school. In addition to this, she had herself a strong repugnance to the details of physiology and medicine; but her decision once taken she was not to be turned back from her purpose, and in 1847 she was admitted to the medical school of Geneva University, New York. Later on she studied at the hospital of La Maternité in Paris under circumstances of considerable hardship, but here her pursuit of surgery as a profession was cut short by the loss of the sight of one eye in which some infectious poison had accidentally lodged. She returned to London, and obtained leave to study in St. Bartholomew's Hospital, with the curious restriction that she was not to visit the wards for female diseases. In London Miss Blackwell met some of the leaders of the women's movement, including Mme. Bodichon, whose generosity in after years made Girton College possible, and Florence Nightingale. From that time onward she took her share in the labours which resulted in the development of women's education. Dr. Blackwell practised both in America and England, and took an active part in the crusade which is associated with the name of Mrs. Josephine Butler. Various helpful agencies now at work owe a great deal to her courage and energy, and the National Health Society was founded as the result of a meeting held in her house. During the last years of her long and useful life Dr. Blackwell lived at Hastings, where her death took place this week.

THE BREAK-UP OF THE POOR LAW.

ANNUAL MEETING.

THE first annual meeting of the National Committee to Promote the Break-up of the Poor Law took place on May 30 at Caxton Hall, Mr. F. Chandler, a vice-president, being in the chair. The President, the Dean of Norwich, was unable to be present owing to indisposition, but a letter was received from him by Mrs. Sidney Webb, in which he reiterated his belief in the principles of the Minority Report, and expressed his appreciation of the magnificent work of the honorary secretary of the committee and her husband.

In dealing with the record of their achievements, Mrs. Sidney Webb (honorary secretary) stated that their lectures had been extremely successful, and that they had sold about £700 worth of literature in addition to that given away. The Government had sold 8,000 of the Majority Report, while they had sold

12,000 of the Minority Report. Sir Charles Dilke had said that both reports were dead, and she had recognised that they would be dead unless they were up and doing. First, they had to get into the minds of the English people the consciousness of sin. They had a great mass of destitution which they had to consider as an infamous fact of everyday life. After getting into the English mind the consciousness of sin, which the Church ought to have done more to bring about, they had to get into that mind the idea of scientific method in dealing with destitution. In the coming year she would like to see more detailed work on the part of members in taking small classes and small bodies of people in regard to the Minority Report. Another matter was propaganda in rural districts. One of the most hopeful results of the National Committee's work had been the unity of the Labour organisations in favour of the Minority Report.

Mr. Sidney Webb pointed out that about £500 had been received in subscriptions and about £300 had been promised in renewals for the ensuing year, making, with the £1,100 in hand, £1,900 towards the £3,000 which they required. The number of members was 26,267, as against 19,000 last January.

Surgeon-General Evatt moved the adoption of the report and accounts, and, in the course of his speech, said that they would have to show the statesmen who believed that some such machinery as that of the Poor Law was indispensable that machinery far less objectionable in its methods, and little, if any, more costly in its working, would prevent the majority of the victims from slipping into the morass, and provide humanely for the remainder. A resolution that the name of the association should be changed to "The National Committee for the Prevention of Destitution," was moved by Mr. George Lansbury and carried.

THE SOCIAL MOVEMENT.

CONFERENCE IN BIRMINGHAM.

THE Conference of representatives of Social Service Unions, of which mention was made in last week's issue, was held on Tuesday, May 31, at Woodbrooke Settlement, Selly Oak, by kind invitation of the Wardens, Mr. and Mrs. Braithwaite. The following social service societies sent representatives:—Christian Social Union (the Bishop of Birmingham, Rev. A. J. Carlyle, Rev. W. Temple); the Catholic Social Guild (Monsignor Parkinson and Mr. King); the Wesleyan Methodist Union for Social Service (Prof. Lofthouse, Rev. S. E. Keeble, Mr. Stark); Primitive Methodist Social Service Union (Rev. Mr. Horton and Mrs. Horton, Rev. Mr. Johnson); the Congregationalist Committee on Social Questions (Rev. Will Reason); the Presbyterian Social Service Union (Rev. Mr. Baker); the Friends' Yearly Committee on Social Questions (Miss Gardner and Mr. Heath); National Conference Union for Social Service (Miss C. Gittins, Rev. J. M. Lloyd Thomas, Rev. R. P. Farley). This list is remarkable from the fact that all the Christian religious bodies which have social service unions in existence sent delegates to the Conference.

* * *

The Bishop of Birmingham, who presided during the forenoon, said that as a denominationalist who maintained the necessity of positive Christian belief and positive Church fellowship, he was convinced that there was no class of work in which co-operation was more necessary than in social matters, and that this was specially so in local affairs. Study and investigation when carried on in conjunction with people of varying outlook transformed enthusiasm into knowledge, and gradually brought about an assimilation of those who

started from markedly different standpoints of social and political adherence. He instanced the growing agreement among social workers of all types with regard to problems like boy labour and unemployment. Such common study and investigation led to common conclusions as to what was the next thing to be done in reference to any particular problem. The Rev. A. J. Carlyle, in moving a resolution that the Conference should represent to its constituent parts the desirability of co-operation among the different social service unions in local affairs, pointed out that the religious bodies must be learners in social matters before they can be teachers; and that in cases of local joint committees, working class organisations as well as those of employers should be represented.

* * *

The discussions of the Conference were not confined to vague generalities, but embraced matters of detail, such as the management of study circles. With regard to these the experience of all the delegates appeared to be the same, viz., that they were only a success when some person or persons who combined enthusiasm and knowledge had charge of them. Rev. W. Temple moved that it was desirable that there should be occasional joint local conferences of study groups, which might be working separately in their own religious communities; and that a scheme should be prepared for the production of text books dealing with social questions from the Christian standpoint. Mr. Heath urged that it would be possible to issue common bibliographies and joint pamphlets, and that there should be a standing committee of the Unions to deal with the question of literature, part of whose duties would be to try to induce publishers to issue cheap editions of standard books on social questions, which are often beyond the means of any but well-to-do students. Mr. Lloyd Thomas proposed that an inter-denominational summer school should be held in 1911, and a sub-committee was appointed to discuss the possibility of co-operation among the Unions in this direction.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bermondsey: Fort-road Church.—A Shakespearean fancy fair was held on May 25 and 26, for the purpose of raising funds to assist the church in all its branches. The result was most gratifying. The chairman on the first evening was Mr. Howard Chatfield Clarke, and the fair was opened by Mrs. Sidney Martineau, who was presented with a bouquet by Miss Ivy Hipperson, the six-year-old daughter of the minister. The chairman on Thursday evening was Mr. R. M. Montgomery, and the fair was opened by Mrs. Alfred Wilson. The thanks of the congregation are also due to Messrs. F. Nettlefold, D. Martineau, R. P. Jones, Edwin Tate, and Sir Edwin Durning-Lawrence for generous donations towards this effort. The total receipts up to the present amount to about £42.

College Chapel, Stepney.—On Sunday afternoon, May 22, the song-service, "Faithful and True," was rendered by the scholars of the Sunday-school, under the direction of Miss Lake. The connective story of Theodore Parker's life was told by the superintendent, Mr. W. R. Marshall, and appropriate references were made to the observance of the World's Sunday School Day.

London: Hackney.—The Rev. W. H. Rose, of Rhyl-street, conducted the annual flower

services in connection with the Sunday-school anniversary, which were held on May 28. There was a large muster of school children at the morning service, and special music was finely rendered by the choir.

Loughborough.—The Sunday-school sermons were preached last Sunday by the Rev. Hugon S. Tayler, of Chesterfield. On Monday evening the service of song entitled "Faithful and True," commemorating the life and work of Theodore Parker, was given in the school. It was an encouraging and hearty anniversary.

Scottish Unitarian Sunday School Union.—The tenth annual meeting of this Union was held on Saturday, May 28, at St. Mark's Chapel, Edinburgh. Mr. Alex. McLaren, president, occupied the chair, and all the Sunday-schools in the Union were represented. The reports showed an increase of 51 scholars attending the Sunday-schools in connection with the Union. It was decided to publish a Christmas booklet on flowers, and to hold a conference at Aberdeen on Saturday, September 17. Mr. J. K. Melville, who has filled with much acceptance the dual post of secretary and treasurer for eight years, resigned, and was accorded a special vote of thanks. The following office-bearers were re-elected: President, Mr. Alex. McLaren, Glasgow; vice-presidents, Miss C. S. Brown (Edinburgh) and Dr. D. J. Davis (Glasgow), while Dr. J. K. Wood (Dundee) and Mr. Edwin Williamson (Dundee) were appointed secretary and treasurer respectively.

NOTES AND JOTTINGS.

We are glad to hear that the Manchester University has resolved to confer the honorary degree of M.A. upon Miss Mary Dendy. In submitting her name at a meeting of the Court, Mr. E. J. Broadfield referred to the splendid work which Miss Dendy had done as a member of the old School Board and of the present Education Committee, in securing the establishment of schools for defective children in Manchester. Mrs. Tout also spoke in warm terms of Miss Dendy, and said that every citizen of Manchester owed a debt of gratitude to her for the care she had given to the afflicted children of the city.

MISS ANNA LÆTITIA WARING, who passed away last week at Clifton at the advanced age of 87, will be best remembered as the writer of those well-known hymns, "Father, I know that all my life is portioned out for me," and "My heart is resting, O my God." The first-mentioned, which was written nearly 60 years ago, was sung at the funeral service. It was included by the late Lord Chancellor Selborne in his "Book of Praise" published in 1863.

At least £50,000 is required for the King Edward Peace Propaganda Fund, towards which Mr. Andrew Carnegie and Sir William Mather, who have both become vice-presidents of the Peace Society, have each promised £1,000. The placing of a marble bust of King Edward by a distinguished sculptor in the Peace Palace at the Hague was unanimously decided upon by the Society at its annual meeting. Communications may be addressed to the Secretary of the Peace Society (Dr. Darby), and contributions will be received by the treasurer, Mr. Walter Hazell, 47, New Broadstreet, London, E.C.

The change in the coinage is one of the ways in which the beginning of a new reign is brought home to most people. The coinage will differ as regards the position on the coins of the head of the Sovereign as well as in respect of the image which it bears; for instance, in the coins of King Edward the right side of the head is produced, whereas in the

case of King George the other profile will be shown.

THE heroism of scientific discovery is once more exemplified in the case of Dr. Koch, the great bacteriologist, whose death took place at Baden-Baden last week. On one occasion Dr. Koch spent eighteen months on an island in the middle of the Victoria Nyanza with an army medical sergeant as his only white companion. The outside world was entirely cut off from them, save for a primitive native boat made out of a tree trunk, which was used to convey them to the mainland. Their home was a straw hut, similar to that used by the natives. Only three white folk visited him during his sojourn—a German Government official and two doctors from Vienna.

THIRTEEN years ago Sir Benjamin Stone, "the photographer of the House of Commons," founded the National Photographic Association. This society has now been dissolved after doing important work in encouraging the formation of local societies, and establishing at the British Museum a collection of pictorial records numbering about 4,500. Its object has been to stimulate the production of camera records of scenes and buildings, and people in circumstances characteristic of our times. Sir Benjamin Stone has been collecting such photographic records for fifty years, and it was only the impossibility of obtaining the pictures he required that impelled him to become a photographer himself. He has made 20,000 prints, and these, with what he had previously accumulated, bring his collection up to 30,000, all classified and arranged in a manner characteristic of the scientific mind. They constitute an invaluable possession, preserving from oblivion much that is connected with the forgotten life and impulses of the Victorian era, and they form a unique monument of perseverance.

SPEAKING at a meeting of the society over which he presided last week, Sir Benjamin said that photography was one of the best means of communicating knowledge, but while it had made marked progress, the introduction of picture post-cards had had a damaging influence on record work. These cheap and badly printed souvenirs had put an end to the hobby of collecting good photographs; they were not now to be bought. The cinematograph was very useful as a means of popular instruction, but it was a mistake to suppose that the films could be preserved to be useful in the future. He would like to see them used for class teaching in schools, but he objected to any falsification in the effects. Great expectations had been based on colour photography, but at present it was useless for historical records. Truth and fidelity were wanted in record work, no tinkering, and platinotype printing on good paper was necessary to secure permanence.

It is often argued, against the adoption of a system of free access to the books in public libraries, that this might lead to theft. It is, however, encouraging to learn that at the Southport Free Library, where the borrowers have access to the book-shelves, the annual stock-taking shows that with a circulation of 194,595 volumes, every book was accounted for.

In connection with the London School of Economics and Political Science, a Research Studentship, the gift of Mrs. Bernard Shaw, of the value of one hundred guineas a year for two years, will be awarded by open competition in July, 1910.

MR. TCHAYKOVSKY is staying in London for a few weeks, but intends to return to Russia. "I have won the right to live freely among

my countrymen," he told an interviewer a few days ago, "and there is much to do apart from political movements. The powers of darkness are striving aimlessly to maintain themselves; but there are many signs of a new quickening of social life. My duty is there." He does not complain of his sufferings in the Fortress of St. Peter and St. Paul during his year's imprisonment. Considerable sanitary improvements have been made in the Fortress of late, and he had the best cell—"I could take ten paces one way, and five the other." Above all, he had plenty of books to read, and in order to combat the disastrous mental effects of enforced idleness, he set himself to writing.

THE Humanitarian League celebrated its twentieth birthday recently, and a large number of congratulatory letters were received by the honorary secretary, Mr. H. S. Salt, including one from Count Tolstoy. Thomas Hardy wrote:—"Few people seem to perceive fully as yet that the most far-reaching consequence of the establishment of the common origin of all species is ethical; that it logically involved a readjustment of altruistic morals, by enlarging as a necessity of rightness, the application of what has been called 'The Golden Rule' from the area of mere mankind to that of the whole animal kingdom. Possibly Darwin himself did not quite perceive it. While man was deemed to be a creation apart from all other creations, a secondary or tertiary morality was considered good enough to practise towards the 'inferior' races; but no person who reasons nowadays can escape the trying conclusion that this is not maintainable. And though we may not at present see how the principal of equal justice all round is to be carried out in its entirety, I recognise that the League is grappling with the question."

THE *Dial*, which is described as "the one notable illustration of modesty in the bumptious city of Chicago," has reached its thirtieth anniversary, but the present editor confesses to its kinship with its famous though luckless predecessor with the same name, which was started seventy years ago by Margaret Fuller, with Emerson, Channing, Parker and Thoreau as associates. The original *Dial* "died from too much excellence" after four years, and the sixteen quarterly issues are now eagerly sought for by the collector.



There was a young lady of "Parsee" Whom everyone wanted to marry— The reason for this, Why, the smart little miss Ironed all her clothes with a DALLI.

*"Dalli" the best, most simple and most comfortable way of ironing. Independent of stove and gas, it can be used anywhere. Non-inflammable fuel without noxious fumes. No risk from fire; healthier and safer than any other iron. Price of the "Dalli" 6/-; "Dalli" Fuel 1/6 per box of 228 blocks. Of all Ironmongers and Stores. If any difficulty apply to:— The DALLI SMOKELESS FUEL Co., 4-6, Moor Lane, London, E.C.

DALLI

A National Juvenile Festival.

A GREAT SCHEME.

Subscriptions Wanted.

DURING the last few years a movement has been going on among the Young People of our Country on lines both Nationalistic and Imperial. By this we mean ideas of "King and Country," and "our brethren beyond the Seas." But whether these feelings and aspirations have been allowed to grow and develop in the right direction, or as our late good King would have desired them, leaves much to be said.

We dress our boys in special uniforms, giving them ideas of discipline, obedience and self-reliance, and appealing to their deep-seated love of adventure. This is as it should be, for it finds the imaginative and romantic elements in boy-nature. Who is there among them who does not love the Wild West, or would not like "to go to Canada," and ride a galloping horse, &c. . . ; or be a "sailor true," and steer a ship through the wildest storm?

Recognising all this, and with the "heart of a child" still big in them, a few ladies and gentlemen met in London on April 18 to try to devise a Scheme, whereby all that is best and noblest, as distinct from the purely military spirit, could be encouraged and developed on some Imperial scale and focussed in one Event.

The Scheme Proposed

is that a week's Festival be held at the Alexandra Palace from May 22 to 27 next year, when Exhibitions of and Competitions in Art, Handicraft, and Physical Display can be arranged, and that the proceeds of such a Festival be equally divided between—

(a) A Fund for Assisting the Emigration of Young People to our Colonies.

(b) National Peace Scouts.

(c) Sir William Treloar's Homes for Crippled Children.

The Programme includes suggestions that special days shall be set apart for each Country; i.e., an English Day, a Scottish Day, a Welsh Day, an Irish Day, a Colonial Day, and Grand United Events on Empire Day proper, May 24.

Now, if such an important Festival is to be successful, the hearty co-operation in time, energy, and money of all who feel interested in Young Life must be obtained. The Promoters, therefore, are anxious to hear from Secretaries of Sunday Schools, Guilds, Athletic Societies, Cycling Clubs, Head Masters and Mistresses of Day Schools and Training Colleges, Captains of Life Brigades, Scoutmasters, Girls' Guilds, Girls' Nursing Societies, besides teachers in Art, Handicraft, &c., &c. Also ladies and gentlemen who can aid by way of giving or collecting subscriptions, or guarantee a *pro rata* sum against loss.

A large Council is in course of formation, out of which Committees will be arranged for the various Sections. The following have kindly consented to associate themselves with the scheme:—

Chairman, Capt. Sir Francis Vane, Bart., J.P., F.R.G.S.

Vice-Presidents, The Marquis of Londonderry, Viscount Islington, The Dowager Duchess of Newcastle, Rev. John Clifford, M.A., D.D., W. Avery Adams, Esq. (Secretary, Bristol Education Authority), besides others connected with Colleges and Secondary Schools.

When this Council is completed and Sectional Committees have made their plans, a full programme will be printed and circulated broadcast throughout this Country and its Colonies, giving details of Competitions, &c., on some such lines as the following:—

Art.

Drawing, Painting, Photography, &c.

Music.

Solo Singing, Part Singing, Choir Singing, Solo Playing, Orchestral and Brass Band Playing, &c.

Poetry and Prose.

Hymn Writing, Poem Writing, Essay and Story Writing, &c.

Elocution.

Reciting, Reading, Speaking, &c.

Handicrafts.

Fretwork, Wood Carving, Carpentry, Mechanics, Motor Work, Engineering, and Gardening, &c., and (for Girls) Housewifery, Typing, Nursing, and other such pursuits.

Sports.

Boating, Motoring, Cricket, Tennis, Hockey, Racing, Jumping, Wrestling, &c.

Display.

Pageantry, Tableaux, &c.

Two general conditions are already laid down, viz., no competitor shall be over 20 years of age on May 22, 1911, and all must have been at least "highly commended" in local events since January 1, 1908.

There will also be Choral and other Concerts by massed choirs and bands, and exhibitions of work done by young people from all parts of the Empire.

To properly inaugurate the scheme a sum of at least £2,000 is now required, and it is thought that during the present June and July this can be assisted in any of the following ways:—

(1) Subscriptions from ladies and gentlemen who are in sympathy with such work.

(2) School Masters and Mistresses arranging:—

(a) To make a collection in their schools;

(b) Give Concerts or Garden Parties on its behalf;

(c) Arrange Local Sports, Outings, Competitions, &c.;

(d) Institute a Penny Collection among Scholars.

(3) Colleges making a collection among the students, and in any other way which may suggest itself to them.

All may depend upon the Festival being worked as economically as possible, consistent with efficiency, and if a great effort is made in anything of a united way a very satisfactory amount should be available for division among the three Funds to which the proceeds will be given.

For those living

In the Provinces.

An important pooling scheme has been devised whereby boys and girls who sell a certain number of coupons shall be entitled to a Free Railway Ticket from any Station in the Kingdom, whether taking part in the Festival or not, and is as follows.

The Circular in which these conditions are given says:—

No. 1

is a Booklet of 10 Coupons, which are receipts for *one shilling* each. When these are sold by you, and the amount is remitted to and received by us, a Voucher for a Free Railway Ticket, entitling the holder to travel from any station in the country to the Alexandra Palace, London, for a two days' holiday at the Festival, will be sent you.

No. 2

is a Booklet with 10 Coupons for *sixpence* each, and when these are sold by you and the amount remitted to and received by us, you will be entitled to a Voucher for a Free Railway Ticket for one day's holiday at the Festival.

No. 3

is a Card with 12 penny squares, and when these are sold and the amount remitted to and received by us, the sender will be entitled to 6 copies of the Festival Souvenir, shortly to be published.

The readers of this paper can largely assist the Scheme if they will send what subscriptions they can to the Financial Secretary, care of Young People's Empire Festival Committee, 42, Bloomsbury-square, W.C. Encourage others to do so, or agree to guarantee a *pro rata* amount against any loss that may result on the Festival.

Needless to say, that unless this money can be raised and the Scheme placed on a sound financial basis, the Festival cannot be held, but it is incredible to think, that while subscriptions can flow in for movements about which there is a division of opinion, because of their semi-political and military character through the aid of a great newspaper, this, which has charity at its base, and the highest possible ideals as its object, will fail to touch the heart and reach the pocket of all who can afford to assist.

Cheques may be sent to either of the following:—R. Densham, Esq., National Provincial Bank of England, 114, High Holborn, W.C., or E. C. Andrews, Esq., Hon. Secretary, at the Office, 42, Bloomsbury-square, W.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff. — Apply Mrs. POCOCC.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests, at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North. — Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—“Cranstock,” 59, Warrior-square. First-class BOARD AND RESIDENCE AND FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received. Fine moors, waterfalls, and interesting ruins.—Particulars from Miss SMITH.

WANTED, near Malvern, a PAYING GUEST. Would suit invalid or anyone mentally deficient. Very good house and garden. Hospital nurse living in house. Terms £4 a week.—M., INQUIRER Office, 3, Essex-street, W.C.

BRIGHTON.—Pleasant Rooms to Let. No children nor other lodgers. Good plain cooking. Dyke-road district. Fine view of Downs. Close to station and trams.—Mrs. BARKER, 107, Compton-road.

BELLE VUE, West Looe, Cornwall.—To LET, Furnished, for July and September. Two sitting rooms, six bedrooms, bath room and w.c. Good boating, fishing, golf links.—Apply Mrs. PENGELLY. Recommended by Mrs. Charles Beard.

BRISTOL.—Henley Grove, Henleaze, Durdham Downs.—Charmingly restful manorial holiday residence. Special Unitarian parties. Vegetarians catered for. Inclusive terms from 25s. weekly.—Miss BLAND.

COUNTRY COTTAGE, £28.—Suitable for two Ladies. Every convenience for reducing work to a minimum. Enclose stamp.—View Tower, Tenterden.

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ABERDEEN UNITARIAN CHURCH.

THE Church Committee make appeal for help in their effort to clear off the debt upon the church. The debt, amounting to £1,404, resulted from the fact that the old church, valued at £3,500, brought only £2,000, owing to depreciation of property value. It entails a continual drain upon the resources of the Church in the shape of interest yearly to the amount of £60. Were the Church free from such a burden its sphere of usefulness could be much extended.

This appeal is made now in view of the completion by Mr. Webster of 21 years of strenuous service as our minister, and his entering upon the 70th year of his life. The membership and strength of the Church have steadily increased under Mr. Webster's ministry. As the most northerly of the Scottish churches the Aberdeen Church may well be regarded as having a mission beyond the City, and its influence is actually felt throughout the North. The celebration of Mr. Webster's 21st year of ministerial work in Aberdeen, and of his 70th birthday, cannot take a form more dear to his heart than one having for its object the annulling of the Church debt. We therefore appeal to all friends of the Unitarian cause to enable him to announce at our anniversary meeting in September next, that our Church is entirely freed from its pecuniary indebtedness. We owe him much, and such a declaration of financial freedom would gladden and rejuvenate his soul.

Donations may be sent to Rev. Alex. Webster, Avalon, Bieldside; or to the Treasurer, Mr. T. M. Spiby, 92, Bonaccord-street, Aberdeen.

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M. M. Todd, Hastings ...	5	5	0

WALMSLEY UNITARIAN CHAPEL.

THE ANNUAL SERMONS will be preached on Sunday, June 12, 1910, by the Rev. M. R. SCOTT, of Southport. Afternoon at 3; Evening at 6.30. The Scholars' Service will be conducted in the morning, at 10.45, by Mr. S. CROOK, of Unity. Collections at the close of each service. Tea will be provided at a charge of 6d. each.

SAMUEL JONES FUND.—The MANAGERS meet annually in OCTOBER for the purposes of making GRANTS.

APPLICATIONS must, however, be in hand not later than FRIDAY, JUNE 10, and must be made on a form to be obtained from EDWIN W. MARSHALL, Secretary, 38, Barton-arcade, Manchester.

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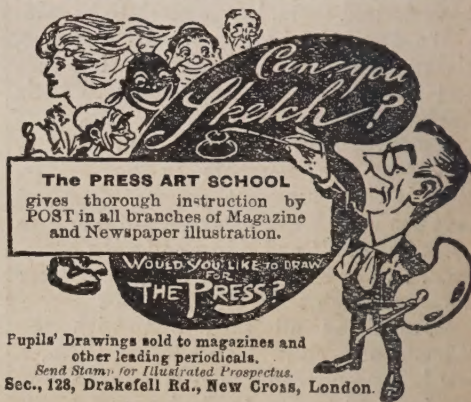
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* Regarding Advertisement Rates see inside Front Cover.